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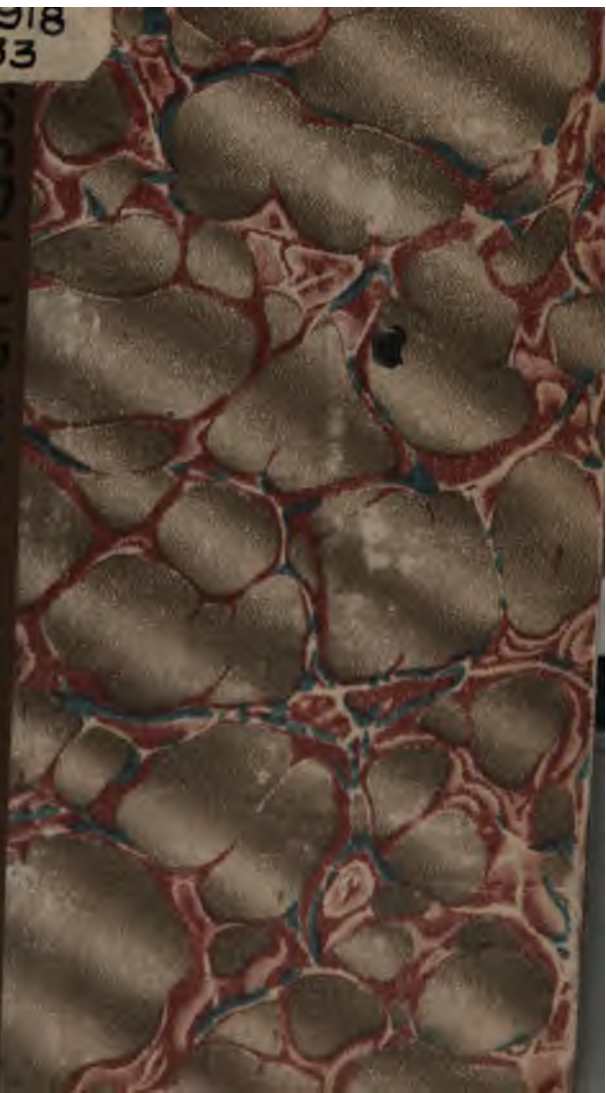
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HISTORICAL ACCOUNT

OF THE PRESENT CONSTITUTION

OF THE

PROTESTANT CHURCH

OF THE

UNITED BRETHREN

ADHERING TO THE

CONFESSION OF AUGSBURG.

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Translated from the Fifth Improved German Edition.  
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Philadelphia:

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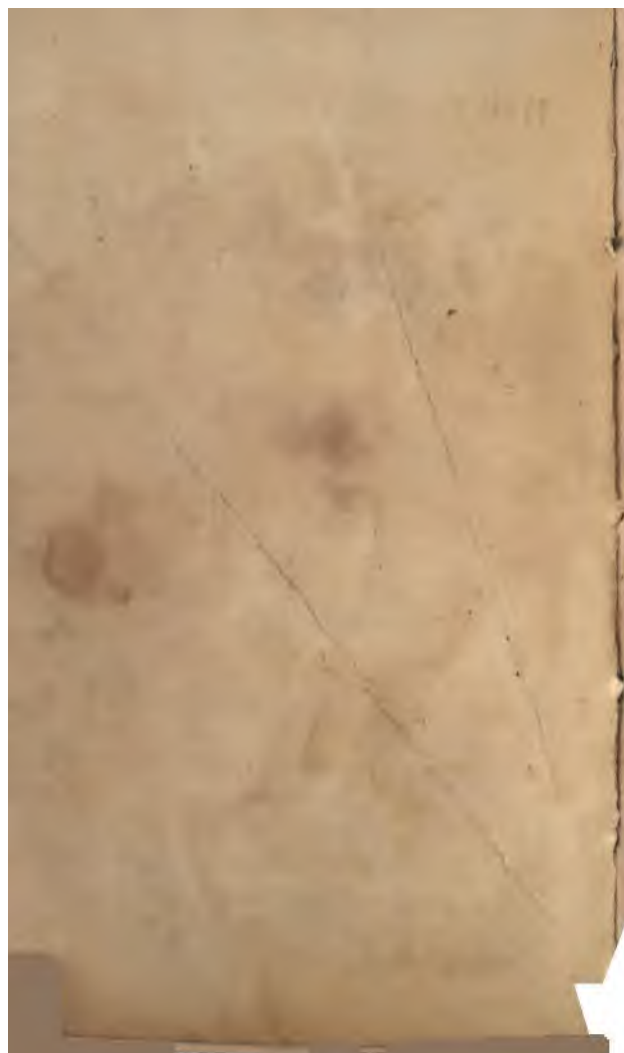
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## PREFACE.

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THE present work is designed for the information of those who are desirous of obtaining a compendious view both of the extent and constitution of the Protestant Church of the United Brethren. In this new edition, which has been carefully revised, regard has been had to such changes as have taken place since the publication of the former edition in the year 1815. The number of inhabitants or members in the different congregations and missions, inserted in the first part, is stated, as far as practicable, according to the latest annual reports. In the returns of the missionary stations, we have not included the NEW PEOPLE, i. e. such as have commenced entering into a connexion with the congregation, but are not yet received into the class of candidates for baptism.

*Note.*—The term *members*, as used in the present work, must not be understood to signify members in full communion only, but comprises, besides the communicants, also the children and young people born and educated in the church, and in some instances others who are in connexion with the Brethren as *stated hearers*, &c.

Should the reader wish for a more particular account of the settlements of the Brethren, he may consult "Holmes's History of the Brethren's Church," in two volumes.

The books referred to in this work are, for the greater part, to be obtained at most of the Brethren's establishments in the United States; for instance, at Bethlehem, Litiz, Salem, New York, (No. 14 Dutch Street,) Philadelphia, (No. 74 Race Street,) &c.

*Bethlehem, Dec. 29, 1832.*

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HISTORICAL ACCOUNT  
OF THE  
UNITED BRETHREN.

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PART I.

LIST OF ALL THE COUNTRIES AND PLACES WHERE  
CONGREGATIONS AND MISSIONS OF THE BRETHREN  
ARE AT PRESENT ESTABLISHED.

THE establishments of the United Brethren are of various kinds. Some were begun by the Brethren in such places as were not inhabited before, with a view that members of their congregation only might dwell there, unmixed with others. For instance, Herrnhut, Fulneck, Bethlehem, Salem, &c. The Brethren have further built houses near to some cities, towns, or villages, in such a manner that the chapel and the dwelling-houses of the members of the congregation stand as much as possible together, in one place or street, and more or less distant from the other buildings. For instance, at Newsalz, New-Wied, Bedford in England, &c.

Again, in other congregations of the Brethren their members do not dwell together in one place, but live dispersed in cities, towns, villages, or whole districts, meeting in one chapel, and have regulations suited to their circumstances. For instance, Philadelphia, Lancaster, New York, Yorktown, Emmaus, Graceham, Staten Island, &c.



## (A) CONGREGATIONS OF THE BRETHREN IN CHRISTIAN COUNTRIES.

### I. EUROPE.

#### 1—IN GERMANY.

*Herrnhut*, in Upper Lusatia, on the high road, five miles from Loebau, and seven and a half miles from Zittau, built upon land formerly belonging to the village of Berthelsdorf, on the declivity of the *Hutberg*, (Watch-hill—see Lev. viii. 35, 1 Chron. xxiii. 30, 32,) containing about a thousand inhabitants. This first establishment of the renewed Church of the United Brethren was begun in 1722, by emigrants from Moravia.—A. D. 1749, the 20th of September, through a decree of the sovereign, the Brethren's congregations, within the limits of the then Electorate, now Kingdom of Saxony, received an assurance of the protection of that government.

*Niesky*, in Upper Lusatia, on the estate of Trebus, eleven and a half miles from Goerlitz—554 inhabitants. This settlement was commenced in 1742, by emigrants from Bohemia. Here is located an academy of the Brethren's Church, in which students are prepared chiefly for the Theological Seminary at Gnaudenfeld.

*Kleinwelke*, also situated in Upper Lusatia, about three miles from Budissin, and contiguous to a village of the same name—364 inhabitants. It was commenced in 1751, with a view of affording facilities to *pious people* of the Vandal nation for residing together in one place.

*Gnadau*, in the county of Barby, five miles from the town of Barby, and fifteen from Magdeburg—208 inhabitants. The castle or palace of Barby, with land belonging to it, and the farm of Doebeu having been ceded on a perpetual lease to Henry XXV. Count Reuss, with a view to the formation of a settlement of the Brethren; the building was undertaken in 1767, near Doebeu. Here the bookstore of the Brethren's Unity is located.

The establishment, which the Brethren had at Barby ever since 1748, was relinquished in 1809, and the palace and land given up to another tenant, with the approbation of the sovereign; the academy having already been removed to Niesky the year before.

Agreeably to the general concession given by the King of Prussia, Dec. 25th, 1742, which was in the sequel repeatedly renewed and confirmed, whereby all civil and religious privileges had been guaranteed to the members of the renewed Brethren's Church in all the royal dominions, and in Silesia especially, the following four Brethren's congregations, which still exist, were established in said province, after a special concession had been obtained.

*Gnadenberg*, (since 1743,) in the principality of Jauer, contiguous to the village of Gross-Krausche, three miles from Bunzlau—365 inhabitants, and 59 members of the church not residing in the settlement.

*Gnadenfrey*, (since 1743,) in the principality of Schweidnitz, contiguous to the village of Ober-Peilau, five and a half miles from Reichenbach—445 inhabitants, and 439 members not residing in the settlement.

*Newsalz*, (since 1744,) in the principality of Glogau, adjoining to the town of the same name on the river Oder—229 members. This colony was plu-

dered and laid in ashes in 1759, (during the Seven Years' War,) but was rebuilt in 1763.

*Gnadenfeld*, (since 1780,) in the principality of Oppeln, ten miles from Kosel, within the manor of Pawlowitzky—242 inhabitants, and 81 members of the congregation not residing in the settlement. Here, since 1819, a theological seminary of the United Brethren is located.

At *Berlin*, and in the village of *Rixdorf* (three miles from that city), about the year 1737 a congregation of emigrants from Bohemia was collected, who in 1744 entered into a closer connexion with the renewed Church of the Brethren, and were in the sequel embodied with the same. In their chapels divine service is at present performed in the German language. Among the members of this congregation, of whom about 220 reside in Berlin and 150 in Rixdorf, there are some Germans. At Potsdam and Königsberg in Prussia, there are societies of the Brethren, who possess chapels authorized by government.

At *Neuwied*, upon the Rhine, a number of Calvinist Brethren and Sisters of the French nation settled in the year 1750, having emigrated from Herrnhag in Wetteravia, when that settlement of the Brethren was abandoned. The Count of Neuwied, the then sovereign, gave them, August 6th, 1750, August 9th, 1751, and January 31st, 1756, the requisite grants of civil and religious privileges and immunities; whereupon a congregation of the Brethren was gradually established, being located in two separate squares of the city. Of the 390 members, by far the greater part are Germans. The few of French extraction still remaining, continue to have special meetings in their own language.

*Neudietendorf*, in the principality of Gotha, about

welve miles from the city of the same name, and five from Erfurt, on the estate of Newdietendorf—262 inhabitants. The first attempt, in 1743, to establish a congregation of the Brethren in this place proved abortive. In the year 1753 the settlement was renewed, and March 12th, 1764, obtained the requisite grants from the sovereign, by means of which the free exercise of their church-discipline and worship, in accordance with the ecclesiastical regulations of the principality, was guaranteed to that congregation.

*Ebersdorf*, in the territory of the Counts of Reuss, called Voigtland, contiguous to the village of the same name—234 inhabitants. A small company of pious persons from the Lutheran church, who had assembled in this place, soon after the commencement of the last century, and entered into a connexion with Herrnhut, constituted a particular congregation in 1739, which however in 1746 joined the Brethren's Unity, and obtained the requisite privileges from the sovereign, January 1st, 1761.

*Königsfeld*, in the Black Forest, situate in the Grand Duchy of Baden, upon ground belonging to the manor of Hœrnlishof, about ten miles from Hornberg and about eight from Rothweil—182 inhabitants. This settlement was begun in 1807, after a grant had been obtained, August 12th, 1806, from the King of Wirtemberg, to whose jurisdiction that district then belonged. Since the latter has been ceded to Baden, a similar grant was obtained from the Grand Duke of Baden, November 11th, 1811.

At *Norden*, in the principality of East Friesland, which is at present under the sovereignty of the King of Hanover, a small congregation of the Brethren was commenced in 1743, and possesses a chapel of its own.

## 2—IN DENMARK.

*Christiansfeld*, in the Dutchy of Sleswick, about ten miles from Hadersleben, on the royal manor of Tystruphof—547 inhabitants. It was begun in 1772, after a royal edict had been issued on the 10th of December, 1771, which at the same time guarantees or confirms to the Protestant Church of the Brethren various rights and immunities, both ecclesiastical and civil, for the purpose of carrying on Missions in other parts of the world, wherever the Danes have possessions or colonies. This place, in succeeding years, rapidly increased, and is now one of the most considerable settlements of the Brethren. Divine service is usually performed in the German language.

At *Copenhagen* and *Altona*, and likewise in the kingdom of Sweden, at *Stockholm*, *Gottenburg*, *Carlsrona*, and *Uddewalla*, there are chapels in which the Brethren preach the gospel.

## 3—IN HOLLAND.

*Zeyst*, in the province of Utrecht, about four and a half miles from the city of the same name—264 inhabitants. This settlement of the Brethren was erected in 1748, in the manor of Zeyst, upon two plots of ground, situate between the mansion-house and the village of the same name. Divine service is usually performed in the German language.

## 4—IN THE BRITISH EMPIRE.

After a thorough investigation, the Church of the United Brethren was by a solemn Act of Parliament, to which the royal assent was given, on the 6th of

June, 1749, acknowledged as an ancient protestant episcopal church; and in consequence thereof, full liberty granted to the members of the same within the realm of Great Britain.

(a) *In England.*

In *London* a congregation of the Brethren has existed since 1742, which has one chapel in Nevil's Court, Fetter Lane, and another at Chelsea, attached to their burying ground. It comprises 196 members.

*Fulneck*, in Yorkshire, six miles from Leeds—236 inhabitants. The building of this place was begun in 1744. In succeeding years it was enlarged by degrees, with a chapel and other dwellings. United with this congregation is that of *Pudsey*, in the immediate vicinity—numbering 318 members. The neighbouring congregations at *Baildon*, *Wyke*, *Mirfield*, and *Gommersal* are also in connexion with that of Fulneck, having each their own ministers and containing altogether about 700 members.

*Fairfield*, in Lancashire, four miles from Manchester—comprising 281 inhabitants, and 58 members of the congregation residing in the country. It was commenced in 1784. There is also under the superintendence of the elders' conference at Fairfield, a neighbouring congregation in *Duckenfield*, of 119 members, which has its own minister.

*Ockbrook*, in Derbyshire, (since 1750)—149 inhabitants.

Besides these, there are in England the following congregations in towns or in the country:

In *Bedford*, (since 1745)—which counts 146 members. To this congregation that of *Woodford*, including *Eydon* and *Culworth*, and that of *Risely*, are attached—comprising altogether 160 members.

In *Bristol*, (since 1755)—containing 239 members, whereto the neighbouring congregation in *Kingswood* (of about 50 members) is attached.

In *Bath*, (since 1765)—of 114 members.

In *Malmesbury* and *Tytherton*, in Wiltshire, (since 1748)—of 174 members.

In *Haverfordwest*, in South Wales, (since 1763)—of 60 members.

In *Plymouth-Dock*, in Devonshire, (since 1805)—of 91 members.

In *Leominster*, in Herefordshire, (since 1759)—of 54 members.

Besides these, the Brethren have chapels in various parts of the United Kingdom, in which the gospel is preached by their ministers.

#### (b) *In Scotland.*

At *Ayr*, in 1778, a congregation of the Brethren was established, which contains 94 members, and is subject to the superintendence of the elders' conference in Gracehill.

#### (c) *In Ireland.*

In *Dublin*, (since 1750,)—comprising 220 members. (Their church is in Bishop Street.)

*Gracehill*, in the county of Antrim, between Ballymenagh and Gloonen—319 inhabitants, and 365 members not residing in the settlement. The building of this place was commenced in 1764.

*Gracefield*, on the territory of Ballymaquighan, near Lisnamara, on the western side of Lough-Neagh, (since 1767)—containing 161 members. In the county of Armagh there is also a small country congregation in *Ballinderry*, since 1755.

Besides these regular establishments, considerable exertions have been making for several years past, by sending out Brethren, readers and expounders of the scriptures, to disseminate evangelical knowledge among the people.

#### 5—IN THE RUSSIAN EMPIRE.

The Unity of the Brethren having, February 22d, 1764, by an imperial ukase (edict,) obtained a grant of complete liberty of conscience and religious worship according to their constitution, this was followed, January 18th, 1765, by a special grant, conceding to them the permission of establishing a colony in the kingdom of Astrachan, which was accordingly begun in the same year.

*Sarepta*, in the government of Saratof, about eighteen miles from Zarizin, 1235 miles from St. Petersburg, at the confluence of the river Sarpa with the Wolga—containing 394 inhabitants.

At *St. Petersburg* and *Moscow* the Brethren perform public divine service in meeting-houses licensed by the Russian government.

In *Livonia*, through the ministration of the Brethren among the Lettonians and Esthonians, who belong to the Lutheran church, a great number of societies have been formed, which, in many instances, have their own places of worship. The Brethren that superintend this extensive work, reside, for the most part, in small settlements, the principal of which is *New-Welke*, (near Waidaw, sixty-four miles from Riga,) where there is also a boarding-school for young ladies. By an ukase of the Emperor Alexander, issued October 27th, 1817, the special protection of government was also secured to these efforts of the Brethren for the propagation of the gospel.



## II. NORTH AMERICA.

### IN THE UNITED STATES.

#### I.—IN THE STATE OF PENNSYLVANIA.

*Bethlehem*, in Northampton county, on the Lehigh, a branch of the Delaware, fifty miles from Philadelphia—720 inhabitants. This settlement was begun as early as the year 1741, at a time when but few Europeans lived in that country. Here there has been, for many years past, a boarding-school for young ladies. In the vicinity there is a congregation called *Emmaus*, (since 1747,) containing 126 members.

*Nazareth*, about ten miles north of Bethlehem, (since 1744)—378 inhabitants. Here are located, a boarding-school for young gentlemen, and the literary institutions of the American branch of the United Brethren's Church, in which young men are prepared for the ministry. In the immediate neighbourhood is the congregation of *Schoeneck*, (since 1762,) which contains 270 members.

*Litiz*, in Lancaster county, sixty-four miles from Philadelphia, and about sixty miles from Bethlehem—numbers 272 inhabitants, and 138 members residing in the neighbourhood of the settlement, and contains a boarding-school for young ladies. It was begun in 1757. Chapels of the United Brethren at *Hebron*, *Bethel*, and *Heidelberg* are in the vicinity, for which jointly one minister is appointed, and where the few members of the congregation (communicants twenty-four) residing in their environs are wont to attend *divine worship*.

Besides these, there are congregations of the Brethren in *Philadelphia* (since 1741) of about 400 members, in *Lancaster* (since 1749) of 365 members, and in *Yorktown* (since 1755) of 243 members.

## 2—IN THE STATE OF OHIO.

The combined congregations, *Gnadenhuetten* and *Sharon*, on the Tuscarawas river, about 400 miles to the westward of Bethlehem (since 1799.) They contain altogether 338 members.

## 3—IN THE STATE OF INDIANA.

Very recently a new settlement of the Brethren, chiefly comprising emigrants from their congregations in North Carolina, has been commenced in Bartholomew county, and a congregation was constituted on the 17th of June, 1831. There were then 85 persons belonging to this settlement. The name of *Goshen* has been given to this new congregation.

## 4—IN THE STATE OF NEW YORK.

The congregation in the city of *New York* (since 1742) consists of about 233 members; that in *Staten Island* (since 1763) of about 225 members.

## 5—IN THE STATE OF RHODE ISLAND.

The congregation in *Newport* (since 1758) with about 50 persons, more or less in connexion with the Church.

## 6—IN THE STATE OF MARYLAND.

The congregation at *Graceham* (since 1758) of 373 members.

## 7—IN THE STATE OF NORTH CAROLINA.

In Stokes county, in a district called *Wachovia*—

*Salem*, the chief establishment, about ninety miles from Raleigh, and 460 miles in a southwesterly direction from Bethlehem—503 inhabitants. It was commenced in 1766, and contains a boarding-school for young ladies. In its vicinity there are the following congregations—

*Bethabara*—110 inhabitants. This was the first place settled by the Brethren in Wachovia in 1753, situate six miles north of Salem.

*Bethany*, nine miles north of Salem, (since 1760)—247 members.

*Friedberg*—401 members; *Friedland*—332 members; and *Hope*—an English congregation—126 members. The three last mentioned took their rise between the years 1769 and 1775.

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For a more particular account of the origin of all the Brethren's congregations here enumerated, and the remarkable events connected with their progress, see Holmes's History of the United Brethren, Vols. I. and II.

## (B) MISSIONS.

Now follows a list of those countries and places in which the gospel is preached by the Brethren to the heathen of various nations, and where Christian congregations, collected from among them, have been established.

In the *Mission Settlements of the Brethren* the same distinctions may likewise be observed that have been described above concerning their congregations in Christian countries. In some the converts live together, as at Gnadenthal, (Gracevale,) near the Cape of Good Hope, in South Africa; New Farfield, in Upper Canada, and for the most part hitherto in Greenland, &c. In other Missions they live dispersed, as the negroes in the West Indies, where they assemble to attend the preaching of the gospel and the celebration of the sacraments in a church erected near the habitations of the missionaries.

## I. IN GREENLAND.

*New Herrnhut*, on Ball's river, in the sixty-fourth degree of north latitude, where the Brethren, on their arrival in 1733, formed their first settlement. The Missionary congregation contains 367 adults and 119 children.

*Lichtenfels*, on Fisher's Bay, ninety miles south of New Herrnhut, begun in 1758, comprises 365 members.

A copious description of these two congregations is to be found in Crantz's History of the Mission of

the United Brethren in Greenland, printed in 1765, and in the continuation of that work, published in 1770.\*

*Lichtenau*, 460 miles to the southward of New Herrnhut, and 37 miles south of the Danish Colony Julianenhaab, was settled in the year 1774, and contains 671 members. This congregation still receives, from time to time, some increase from the heathen, which is at present but rarely the case in the two former congregations, as there are no heathen Greenlanders residing in the vicinity of those stations.

*Fredericksthal*, at the southern extremity of Greenland, a new missionary settlement was established in 1824, which now contains 420 inhabitants, of whom 70 had not yet been baptized.

## II. IN LABRADOR.

The Mission among the Esquimaux, on the coast of Terra Labrador, was commenced in the year 1770. Some more detailed information may be found in the "Brief Accounts of the Mission, established on the Coast of Labrador, by the Church of the United Brethren." Besides, there has been published in 1831, in the German language, a "History of the Mission in Labrador and Greenland, by F. L. Koelbing." Gnadau.

On the land granted to the Brethren's Unity, and to their Society for the furtherance of the Gospel among the Heathen, by the English government, for that purpose, the following three missionary stations were established—

*Nain*, in the fifty seventh degree of north latitude,

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\* The continuation is not yet translated into English.

in 1771. The Esquimaux congregation contains 223 members.

*Okkak*, in the fifty-eighth degree of north latitude, 138 miles north of Nain, in 1776, on an island in a small bay, called by the Esquimaux "*Okkak*," i. e. Tongue. This Esquimaux congregation contains 188 members.

*Hopedale*, in the fifty-sixth degree of north latitude, 138 miles south of Nain, in 1782. This Esquimaux congregation consists of 196 members.

To these since 1830 a new station has been added, called *Hebron*, northward of the afore-named, which will prove of considerable advantage to the Mission among the northern Esquimaux.

### III. AMONG THE NORTH AMERICAN INDIANS.

Among the Indians in North America the Brethren began to publish the gospel of the grace of God in Christ Jesus soon after their arrival in this country, in 1735, with such success, that as early as the year 1742 a congregation of Christian Indians, chiefly of the Mohican tribe, was gathered in the Indian village of Shekomoko, on the confines of Connecticut. The memorable events in the annals of this Indian congregation, which in the sequel was increased by members from different Indian nations, principally of the Delawares, their wanderings, sufferings, wonderful preservation and growth, through the power of the testimony of Jesus, may be best learned, as far as the year 1787, from "G. H. Loskiel's History of the Mission of the United Brethren among the Indians in North America," printed in German in 1789, and in English, 1794.

*At present a settlement of Delaware Indians is*

established at *New Fairfield*, on the river Thames, in Upper Canada, in the forty-second degree of north latitude, containing 141 baptized, and in general 218 souls under the care of our missionaries.

In the year 1801 a Mission was undertaken among the Cherokees in the State of Georgia, at Spring Place, 370 miles southwest of Salem, in North Carolina, with a school for Indian children; and the endeavours of the Brethren have not been fruitless. Since 1821 several missionaries of the Brethren's Church have resided in *Oochgelogy*, which occupies an almost central situation in the country of the Cherokees. The number of baptized at both places amounted at the close of 1830 to 48, (the children not included, who are almost all baptized,) of whom 41 were communicants.

As to the continuance of this recently so promising Mission among the Cherokees, however desirable it might be, it is impossible to give a decided opinion, on account of the present uncertain state of the affairs in that nation.

#### IV. IN THE WEST INDIES, AMONG THE NEGRO SLAVES.

##### 1—IN THE THREE DANISH ISLANDS, ST. THOMAS, ST. CROIX, AND ST. JOHNS.

The Mission in the first of these islands is the earliest of all those undertaken by the United Brethren, the first Missionaries having set out from Herrnhut for St. THOMAS in the year 1732. There are at present two settlements in this island, *New Herrnhut* and *Niesky*, each of which has a church and dwellings for the Missionaries. In St. CROIX there are three settlements:—*Friedensthal*, near *Christianstadt*, on the north side of the island, (since

1753;) *Friedensberg*, near Friedrichstadt, at the west end of the island, (since 1771;) and *Friedensfeld*, in the central part of it, begun in 1804. In the island of ST. JOHNS are two stations:—*Bethany*, (since 1753,) and *Emmaus*, (since 1773.) The number of Christian negroes to whom the gospel is preached at the above seven places, amounts to about 9646. A history of this Mission, compiled by C. G. A. Oldendorp, was published in the German language, at Barby, 1777. See also “Select Narratives, extracted from the History of the Church of the United Brethren, Part II., Section 2,” which has not yet been translated into English.

## 2—IN THE FOLLOWING BRITISH ISLANDS.

In the island of ANTIGUA the first Missionary station was commenced in the year 1761, near the town of *St. Johns*. Subsequently the settlements of *Gracehill*, *Gracebay*, *Newfield*, and *Cedarhall* have been established. The Mission in this island is at present one of the most flourishing, and there are attached to the several stations at this time 15,087 negroes.

In the island of ST. CHRISTOPHERS or ST. KITTS, in the town of *Basseterre*, a Mission was undertaken in 1777, and in the year 1820 a second Missionary station was established, called *Bethesda*. To both places 5,026 negroes are attached. A third station will soon be formed in this island.

In the island of BARBADOES there has been a Mission ever since 1767. To the Missionary station at *Sharon*, not far from Bridgetown, and a new one called *Mount Tabor*, in all 915 negroes are attached.

In the island of JAMAICA the Mission was com-



menced in 1754. Its progress has been very variable; of late, however, the prospects of this Mission have considerably brightened. At present there are Missionary stations at *New Carmel*, *New Eden*, *Irwin Hill*, on Montego Bay, *New Fulneck*, and *Mesopotamia*, (recently renewed.) The number of negroes under the care of the Brethren, in all six places, amounts to 4089.

In the island of *TOBAGO* a Mission was undertaken in 1790, which had to be abandoned in the sequel, but was renewed in the year 1826. The only Missionary station hitherto established in this island, is that of *Montgomery*, and comprised, in 1831, one hundred and three Christian negroes, and from four to five hundred candidates for baptism and new people.

## V. IN SOUTH AMERICA.

In the year 1738, a Mission was begun by the Brethren in the possessions of the Dutch in Guiana, chiefly with the view to the conversion of the aborigines of the country. But the congregation gathered from among these savages, and especially the *Arawacks*, having dwindled away to a very small number, and the few remaining baptized converts being scattered more and more, the Brethren found themselves constrained, some years ago, to suspend this mission. A similar result attended an attempt for promoting the conversion of the *free negroes* near the river Surinam, which was continued amidst the greatest difficulties and hardships for the space of fifty years. On the other hand, the preaching of the Brethren among the *negro slaves* in the town of *Paramaribo* has produced blessed effects. There is here a negro congregation of above 1800 members. From *their*

also the believing negroes on the different plantations are visited from time to time, and the Missionary work is progressing.\* On the royal plantation of *Voor-Zorg*, a permanent station was commenced in 1829, but lately discontinued.

## VI. IN SOUTH AFRICA.

Among the *Hottentots*, near the Cape of Good Hope, a Mission was undertaken in 1737, but had to be relinquished several years after. In the year 1792 it was renewed, and since that period several thousand *Hottentots* (and amongst that number also some *Caffres* and *Tambookies*) have been baptized by the Brethren. The following five Missionary settlements have been established:—

*Gnadenhal*, (Gracevale,) in Bavianskloof, (Ba-boonsglen,) on the river Sonderend, in the district of Stellenbosh, about 130 miles northeast from Capetown. It comprises 1200 baptized *Hottentots*, and upon the whole 1327 inhabitants.

*Greenkloof*, in the Cape district, 37 miles from Capetown, not far from the western coast. The *Hottentot* congregation consists of 563 members.

*Enon*, on the White river, 828 miles eastward of Capetown, between the Sunday river and Great Fish river, in the district of Uitenhagen, near the borders of Caffraria. In 1819, during the war which then raged, this settlement was destroyed by the *Caffres*, who had invaded the colony, but has since been re-

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\* See Select Narratives, extracted from the History of the Church of the United Brethren, printed at Barby, in the years 1803—5; in Part II., Section 3, accounts of this Mission may be found down to the year 1780, not yet translated into English.

established, and contains at present a population of 493 Christian Hottentots.

*Hemel-en-Aarde*, (Heaven and Earth,) a Missionary station of a peculiar character, inasmuch as the Brethren for several years past have served the poor patients in the Leper Institution, established by the government, with the preaching of the gospel and the administration of the sacraments, and the blessing of the Lord has evidently attended these self-denying labours. It contains 120 Christian Hottentots.

*Elim*, commenced about seven years ago—contains 165 inhabitants.

Besides these, in the year 1828, a Missionary station was begun among the *Tambookie* nation, on Klipplaat river, to which the name of *Shiloh* has been given, and which presents a very promising aspect. The number of the baptized and candidates, Tambookies and Mantatees, recently amounted to nineteen, and of the inhabitants in general to about four or five hundred.

More particular accounts of the Mission in South Africa are to be found in C. J. Latrobe's Journal of his Travels in South Africa, in the years 1815 and 1816, embracing some account of the settlements of the United Brethren near the Cape of Good Hope.

## VII. IN THE RUSSIAN EMPIRE.

From Sarepta, as a central position, repeated attempts have been made to introduce the gospel among the *Calmucks*, who lead a nomadic life in the Steppe, on both sides of the Wolga. For this purpose, recently, some Brethren have again resided for several years among the Coshutian horde, and had the satisfaction of beholding the first fruits of their labours

in several individuals belonging to the Calmuck nation, whose hearts had been apprehended by the power of divine truth; but through the pressure of adverse circumstances they were constrained to desist from this attempt also.

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Of some other attempts of the Brethren to spread the gospel among the heathen, which have either proved abortive or produced no abiding fruit, David Crantz's History of the Brethren, and the two continuations of it, give a sufficient account.\*

An explicit account of the origin, design, and regulations of the Missionary labours of the Brethren, may be found in a publication printed at Barby, in 1782, and in an English translation, in London, in 1788, entitled "An Account of the Manner in which the United Brethren preach the Gospel and carry on their Missions among the Heathen;" and in the following work, published at Gnadau, in 1820, of which an English translation has appeared in London:—"Succinct View of the Missions established among the Heathen by the United Brethren." The history of all the Missions of the Brethren's Church is to be found compiled in the following work,—*"Historical Sketches of the Missions of the United Brethren for propagating the Gospel among the Heathen, from their commencement to the present time. By John Holmes. Dublin, 1818."* Continued accounts of these Missions are afforded by the following two periodical publications:—

1. Periodical Accounts relating to the Missions of

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\* Likewise the Introduction to the "Periodical Accounts relating to the Missions of the Church of the *United Brethren* established among the Heathen."

the Church of the United Brethren, established among the Heathen. (Published in London.)

2. The United Brethren's Missionary Intelligencer, which appeared since 1822 in Philadelphia, and since 1831 is edited in New York, in quarterly numbers, price one dollar per annum.

The whole Missionary work, as carried on by the Church of the United Brethren, is placed under the special inspection of a committee of the elder's conference of the Unity, called the Department for Missions. The very considerable expenditure occasioned by this great undertaking for erecting and keeping in repair the buildings requisite for a Missionary establishment, for journeys and voyages, the maintenance of Missionaries, and of their widows and children, &c. has been hitherto defrayed, under the evident blessing of God, by voluntary regular contributions of the members of the Brethren's congregations, by legacies and donations from them and other well-wishers to the Brethren's Missions, while the Missionaries themselves endeavour, wherever it is in their power, to provide for their own sustenance, either altogether or in part, by the labour of their hands, alleviating thereby the burden of the whole, which certainly is not light.

Moreover, societies for the furtherance and propagation of the gospel among the heathen have been formed in England, Holland, and the United States of North America, which either confine their attention to the support of some particular mission, or as the incorporated "Society for propagating the Gospel among the Heathen," located at Bethlehem, Pennsylvania, aid the work in general by their means.

Particular associations on behalf and in aid of the Missions of the Brethren have been formed latterly *among the friends of the Brethren's Church, espe-*

cially in England, which are very active in collecting contributions for the purpose. The Missionary work of the Brethren enjoys a similar and active aid on the part of those Missionary associations which have, in latter years, been formed in different parts of Germany, since Basle has taken the lead in awakening a new zeal for the Missionary cause in general.

## PART II.

### EXTERNAL AND INTERNAL CONSTITUTION OF THE BRETHREN'S UNITY.

#### SECTION I.

*Fundamental Principles of the Protestant Church  
of the United Brethren\*—The relation it sus-  
tains towards the other Protestant Churches.*

##### § 1.

ALL the congregations severally mentioned in Part I., collectively style themselves the Renewed Unity of the Brethren, adhering to the Confession of Augsburg. The appellation of "Unitas Fratrum," (Unity of the Brethren,) is derived from the ancient Brethren's Church in Bohemia and Moravia, which bore this name upwards of three hundred and fifty years ago. "The *Renewed Brethren's Church*" it is called, because the descendants of the ancient Moravian Brethren, who, for the sake of obtaining liberty of conscience, left their native country and settled at Herrnhut in 1722 and the following years, were the occasion, that the particular order and discipline of that ancient church served as a model in the organization of the newly arising Brethren's Unity in all essential points, and that the ecclesiastical rights and privileges of the former were transferred to the lat-

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\* See, also, Statutes of the Protestant Unity of the Brethren.

ter. Finally it is called "The *Protestant* Brethren's Unity, adhering to the Confession of Augsburg," on account of its resting upon the same ground of faith with the other Protestant churches, and having, from its very origin, invariably adhered to the Confession of Augsburg as to a creed or confession of faith which expresses in the most explicit manner the Brethren's views of evangelical truth.

## § 2.

The smallest proportion, however, of the members of the Brethren's Unity, consists of the descendants of the ancient Bohemian and Moravian Brethren. The first settlers of Herrnhut were soon joined by a number of pious persons from various religious denominations, especially from the Lutheran and Reformed Churches. Through the grace of God all of these happily agreed, while steadfastly maintaining the fundamental truths contained in the sacred scriptures, and acknowledged as such by the Protestant Churches, not to suffer their brotherly love to be interrupted by diversity of opinion on minor points, but to bear and forbear with each other in non-essentials, and avoid all disputes arising from controverted subjects.

Upon this head they expressed themselves in a public instrument, dated Herrnhut, August, 12th, 1729, to this effect: "That they would not wish to be separated from any one in other Christian communities, who is really called by the Holy Ghost through the gospel, enlightened with his gifts, and sanctified and preserved in the true faith; although he may entertain different opinions upon non-essential points, and perhaps conceive of the meaning of some particular passages of scripture differently from themselves."



## § 3.

By virtue of this agreement the Brethren's Unity has from its first commencement adopted the resolution "not to constitute a separate religious denomination, or a sect distinct from the other Protestant churches," of which no one could become a member, without renouncing his own religion. On this account members of the Brethren's church whenever residing for a time at a distance from a congregation of the Brethren, do not hesitate to attend the preaching of the gospel and to commune in any of the other Protestant churches, and in case they should leave the Brethren's church altogether, there will be no impediment in their way on the part of the latter to return to the same denomination to which they had formerly belonged.

## § 4.

The union of the Brethren consequently is not grounded upon an agreement in certain particular doctrines and tenets, but rather upon the harmonious accordance of the heart in the same sentiments, of which a unity of the spirit is the result.

The object or aim of their union is: to exhibit a congregation of the Lord, viz. an assemblage of living members of Christ's invisible body, who in cordial agreement with the doctrine of Jesus and his apostles, distinctly laid down in the holy scriptures, endeavour to the best of their abilities to live to the joy and honour of their Lord, whom they acknowledge as their Creator and Redeemer, and to serve him in his kingdom by promoting the salvation of their fellow men as well as their own.

The essential characteristics of genuine members of the Brethren's Unity consist in a disposition of *mind wholly resigned to the Lord, which is the fruit*

of a living faith in his atonement, and manifests itself in being zealous of good works, and in an intimate union of hearts as a family of God, which has Jesus for its head and the members of which love one another as brethren and sisters.

### § 5.

But the members of the Brethren's Church not only consider themselves as united amongst each other by the common ties of brotherhood, but they also make it their special aim, as far as lieth in them, to maintain the bond of peace, of brotherly love and concord with all the children of God, notwithstanding the difference in views or modes of expression, and regardless of the disparity of discipline and constitution in the Protestant churches, in order that the dying request of Jesus, John xvii., "that they all may be one," might be fulfilled in them and by them. The attainment of this object was promoted by the acquaintance which the Brethren in process of time, when scattered abroad in colonies and missions, had opportunities of forming with many faithful ministers of the gospel and other sincere followers of our Lord.

The desire of keeping up this acquaintance and of meeting the wishes of awakened persons concerned for the salvation of their souls, and desirous of entering into a closer connexion with the Brethren, led them to visit different countries, and the sincere aim of the Brethren from the first commencement of these efforts has been merely to promote in those who are concerned for their soul's salvation, a lively faith in Christ and fervent love to him, and to excite them both by precept and example to follow Jesus in *sincerity of heart*. The Brethren are so far from

harbouring any intention of encroaching by such friendly visits upon the existing church-establishments, or interfering with their regulations, that they, on the contrary, do their utmost to warn all with whom they become more intimately acquainted, against a needless separation from their own churches, and against all fanatical aberrations from the simplicity of the pure scripture doctrine.

They endeavour to impress them with the sacredness of the obligation, to take part in the public worship in their respective places of abode, and admonish them to conduct themselves as faithful adherents and attendants in their churches, and as obedient subjects towards their government and towards their ecclesiastical and civil superiors.

#### § 6.

There are at present in almost all the Protestant countries of Europe, larger or smaller circles, in a variety of places, which are thus in connexion with the Brethren, and make it their concern to promote the advancement of the kingdom of Jesus Christ in fellowship with that church. With this view, either some member of the Brethren's congregation resides among them, or visits are paid and repeated from time to time. All these collectively are called "the Diaspora," or scattered Brethren and Sisters, and the different circles are called "Societies of the Brethren." The meetings of these societies for fellowship and edification, at which all disorderly proceedings and transgressions of the ordinances of government in ecclesiastical matters are justly and carefully avoided, are held in a great number of places in houses *most generally* licensed by the sovereigns of the *respective countries*; for instance—at Petersburg, Koe-

nigsberg, Stockholm, Gothenburg, Copenhagen, Altona, Basle, Breslau, &c. See Part I. page 15.

### § 7.

A number of ministers, residing in the vicinity of Herrnhut, who were in fellowship with the Brethren, felt themselves stirred up in the year 1754 to meet in conference at Berthelsdorf with several ministers of the Brethren's Church, for the purpose of conversing with one another in an unreserved manner on subjects connected with their ministry and parochial duties; to consult together on the furtherance of the work of God in their respective places of abode, and mutually to encourage one another in union of spirit with the Brethren's Church, boldly to proclaim the pure gospel of Christ and the word of his atonement.

This conference has since continued to meet once every year at Herrnhut, and has been accompanied with the Divine blessing. It has not only been numerously attended by ministers especially from the immediate vicinity, but has also received accessions of many corresponding members among ministers residing at a distance, belonging to the Lutheran and Reformed Churches in Germany, Switzerland, France, Holland, England, Denmark, Norway, Sweden, the United States of North America, &c. who send letters or essays communicating their personal and official experience. An extract from the minutes of this conference has appeared in print in 1814, bearing the title: "Practical Observations on the duties of an Evangelical Pastor."

## SECTION II.

*Constitution of the Brethren's Church—Synods—Elders' Conference of the Unity—Use of the Lot.*

## § 1.

All the congregations of the United Brethren, considered as parts of a whole, constituting the Unity of the Brethren, are connected in the closest manner. In order to maintain and renew this connexion, synods are held from time to time.

At these synods the delegates of all the congregations appear, in order to consult together upon the welfare of the whole and of the different parts, and to cement the bonds of peace and brotherly love. These general Synods, when assembled, represent the whole Brethren's Unity, and act in its name.

In the synods, therefore, is necessarily and properly vested the superintendence and direction of the whole Brethren's Church, and the management of their general concerns.

The members of a synod are:—

1. Those Brethren to whom by the preceding synod the superintendence and direction of the Unity of the Brethren in general had been committed. These, by virtue of their commission, convoke and open the synod, upon which they resign their office into the hands of that body.

2. The bishops, seniores civiles, (civil seniors or elders,) and other ministering servants of the Unity of the Brethren in general.

3. In Germany, the lords or ladies of the manors, or proprietors of the land on which regular settlements are erected, provided they be members of the Unity of the Brethren.

4. The provincial-helpers, who have the supervision of congregations situated in an entire province.

5. Deputies, chosen by the congregations of the brethren. These appear at the synod in the name of their respective congregations.

6. Deputies, chosen by the board of elders' conferences of particular congregations.

7. Such ministers of the church and the congregations of the brethren, as are specially called to the synod by the former elders' conference of the Unity.

The president of the synod, and his assistants, are nominated by the members of the same. All have equal rights of voting, from the first to the last, and full liberty of stating their opinions or sentiments on the subjects discussed, either by word of mouth or in writing. Nevertheless, in matters of importance, or where there is room for any reasonable doubts, neither the majority of the votes nor even a unanimous vote decides, but when the subject under consideration is of such a nature, that the brethren, after the most careful investigation, deem themselves incapable of foreseeing the consequences or result of such a measure, it is decided by the lot.

## § 2.

The subjects discussed at a general synod all relate to the furtherance of the internal as well as external prosperity of the Unity of the Brethren. Those principles that form the basis of its union, and serve as a rule of conduct both for its ministers and for all its members, are carefully revised, rectified or confirmed. The synod enters into an investigation of the doctrine preached and the manner of preaching;—what fruits may have appeared—how the pastoral care of souls has been attended to—whether evangelical order and discipline are duly observed in the

congregations—what may be the condition or progress of the missions among the heathen—whether any new regulations or improvements ought to be introduced into the system of education and the institutions or academies of the Brethren's church—what connexion or fellowship be maintained with the rest of the protestant churches and the servants and children of God among them—how the rites of worship and the liturgy of the church are attended to throughout the Unity—what may be the state of the financial affairs of the Unity both in regard to the whole and to the different parts—and the like.—The subjects of consultation, together with the resolutions of the synod, having been revised and approved by the whole assembly, before its conclusion, are communicated (by means of written copies) to the congregations of the Brethren for their government.

### § 3.

From one synod to another the direction of the Unity is committed to a board, chosen by all the members of the synod, and confirmed by the lot, which is called the Elders' Conference of the Unity.\* This board acts in the name and under the authority of the synod, to whom it is responsible for all its measures, while all the other boards and ministers of the brethren's church are subordinate to the El-

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\* *Note.* Whenever in the interval between the different synods one or more members of the Elders' Conference of the Unity depart this life, that board calls in the votes of all the Elders' Conferences of the Congregations, in order to supply the vacancies, and those brethren who have the plurality of votes, and are confirmed by lot, become members of the Elders' Conference of the Unity.

ders' Conference. It superintends all the congregations of the brethren, and has to watch over the general principles and discipline of the Protestant Unity of the Brethren, that they be every where properly observed; and also that the congregations, missions and institutions for education, be supplied with the requisite ministers.

This duty of general supervision, in parts more distant from the seat of that board, for instance, in Great Britain, and the United States of America, is, by the Elders' Conference of the Unity, committed to a subordinate board of provincial elders, (or provincial conference) appointed for that province, upon whom, under the proper responsibility to the elders of the Unity, devolves the appointment of the ministers and the special superintendence and direction of the congregations in their respective provinces.

#### § 4.

The Elders' Conference of the Unity at present consists of ten members, in three committees or departments, which have reference to the different character of their respective duties. The first of these is styled the helpers' and education department, in which is vested the general inspection of the internal concerns of the congregations, in regard to doctrine and practice, and of their schools and institutions for education. The second is called the overseer's and warden's department of the Unity, whose duty it is to watch over the constitution of the Unity of the Brethren, that it be maintained according to its fixed rules and regulations, and the privileges granted for that purpose by the respective governments. It further belongs to this department to manage the financial concerns of the Unity. The *third is termed the mission department, upon which*



devolves the general supervision and direction of the whole missionary work of the brethren's church.

These three departments unitedly constitute the Unity's elders' conference. In the former the subjects to be discussed are only prepared, but the final deliberations are entered upon in the assembled conference, by which all resolutions or decisions are jointly formed and carried into execution.

### § 5.

The Elders' Conference of the Unity keeps up a close connexion with all the elders and other official persons in the congregations of the brethren. The general guardianship and direction of the whole requires such an uninterrupted connexion and intimate acquaintance with the different parts. This thorough knowledge of the circumstances and state of the individual congregations and missionary stations, the board endeavours to acquire, partly by frequent correspondence with their elders or directors, and partly by visitations held among them from time to time for this very purpose.

By the synodical instructions it is enjoined upon the local committees, or board of directors of the individual congregations, to consult the Elders' Conference of the Unity in all critical and extraordinary cases, and to undertake nothing of importance without previous communication with that board. On the other hand, the latter is not authorized to take any steps in reference to the peculiar affairs and relations of individual congregations, except with the concurrence of the local board of directors. Upon the whole, precise limits are prescribed to the Elders' Conference of the Unity, by the synod, in regard to the discharge of their official functions. In consequence thereof it is not in their power to exercise

any arbitrary control over the congregations. It is a settled point in the Brethren's church, that principles and rules shall govern and not men. This is especially binding upon the elders' conference of the Unity. These principles and rules are known to all the members of the brethren's church, and derive their power and efficiency solely from the universal agreement of all the different congregations.

### § 6.

As to the use of the lot in the Unity of the Brethren, which has already been alluded to, the Brethren have been induced to adopt it, partly by a consciousness of their own insufficiency, partly through a childlike confidence in the Lord Jesus, as the Head and Ruler of his church, who has graciously promised, that He himself will protect, guide and govern the same. They reflected upon the melancholy consequences which might ensue, if, in their synods and conferences, the majority of votes should always decide, and thus full scope be given to a respect of persons, to superior rhetorical talents and the like. They were sensible, how often self-interest and worldly motives are concealed under the mask of piety. They felt the weakness of their own understanding in the things of God, and in the guidance of his church; and were convinced that *his* thoughts were not always as their thoughts, neither their ways as *his* ways.

These considerations produced a cordial agreement among them, to take their refuge to the Lord, entreating Him to counsel them, by *means of the lot*, according to his will, in all things which concern the general interests of the church, in order, as far as possible, to prevent human mistakes, by *unreservedly submitting their will to his*.

In this they were confirmed by the example of their ancestors, the ancient Bohemian Brethren, who in choosing new elders and teachers, made use of the lot at the synod of Lhota, in 1467; but above all, by the example of the apostles in the election of Matthias to the apostolic office. They therefore did not hesitate to introduce the use of the lot in the above-mentioned cases; and their childlike confidence in the Lord has not been put to the blush.

### § 7.

Besides the synods, none but the Elders' Conference of the Unity, the provincial conferences, and the local elders' conferences of the different congregations, make use of the lot, nor do these ever recur to it, without having closely considered, and thoroughly weighed, all those particulars or arguments that have any bearing upon the persons, cases or circumstances in question, and always for the direction of their own resolutions exclusively; for the lot is binding only on those who cast it, and not on those in whose behalf it is cast. The lot, therefore, never determines that such and such a thing must absolutely be done, but it merely signifies that, on the part of the board of directors, or conference, such a measure is to be proposed.

Whenever it is used in supplying vacancies in office, it determines in all such cases merely, that such office shall, in the first instance, be offered to the individual whose name has been inserted in the lot, and it is left at the option, or to the conviction, of every person who receives such an appointment, whether he will accept of or decline the proposal.

## SECTION III.

*Orders in the Ministry of the Protestant Unity of the Brethren.*

## § 1.

The orders in the ministry of the United Brethren's Church are those of bishops, presbyters (or pastors) and deacons. These different orders are derived from the ancient Brethren's church, which, in the year 1467 received its ordination from the Waldenses. This episcopal ordination was, in 1735, transmitted through the instrumentality of the then senior bishop of the ancient Brethren's church, Daniel Ernestus Jablonsky, who on the 13th of March of the above-mentioned year consecrated Br. David Nitschman a bishop of the renewed church of the brethren, as the reader will find at large in the history of that church.\* Thus the Protestant Church of the United Brethren was endowed with the rights and privileges of an episcopal church, and empowered to ordain its own ministers.

## § 2.

With this episcopal ordination the brethren do not combine the idea of a dignity inseparably connected with the individuals themselves, nor do they believe that any special divine right be inherent therein. But they consider it as a proper and necessary ecclesiastical institution, whereby the ministers of the church, who are to discharge the pastoral office and dispense the sacraments, are externally and legally

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\* See Cranz's *History of the Brethren*, page 197, and Holmes' *History of the United Brethren*, vol. 1. page 225.

accredited. The episcopal rites are regarded merely as external church-privileges; and the ordination of ministers as a prerogative vested in them by the church. The bishops of the Brethren's Church, and the presbyters and deacons ordained by them, are consequently, (as all the ministering servants of the Brethren's Church are in general) in the first place, subordinate to the board of directors in that particular congregation, which they serve; and, secondarily, under the superintendence of the Elders' Conference of the Unity, to which they are responsible in all their official functions. Moreover, the ordination of the various ministers takes place only by the express direction of the synod, or the general board of directors, or the provincial conferences.

### § 3.

The episcopal office in the protestant church of the Brethren therefore, in itself, does not invest with any authority for ruling either the whole Unity, or any of the individual congregations. A bishop, as well as every minister of the church, must receive from the Synod, or the Elders' Conference of the Unity, a special call and commission for each and every office he is to fill. Whether, therefore, a bishop be a member of the Unity's Elders' Conference, or be charged with the superintendence of one or several congregations, it is not by virtue of his episcopal office, but as an elder, expressly appointed for that purpose, and then only under the superintendence and authority of the general board of directors, and in collegiate connexion with the rest of the elders, who, jointly with him, have the direction

Neither is any one of the bishops subordinate to another, nor have they separate dioceses to superintend.

The consecration of bishops generally takes place by appointment of the synods, although the Unity's Elders' Conference, in case of necessity, is likewise competent for the purpose.

The candidates are chosen from among the presbyters, by plurality of votes, but are not admitted to the episcopal ordination, unless the choice be confirmed by the lot.

Such brethren, unto whom important trusts relative to the external affairs of the Unity are committed, or whose station requires them to guard the rights and privileges conceded by government to the church, and to appear publicly upon such occasions as its representatives, have, from time to time, according to an ancient and approved usage of the *unitas fratrum*, been ordained *Seniores Civiles* (civil seniors) of the church.

#### § 4.

To the order of Presbyters, such deacons generally are ordained, who are invested with the pastoral office in one of the congregations of the Brethren, and receive this solemn ordination for the purpose of preaching the word and administering the sacraments. The deacons are associated with them in the preaching of the gospel, the administration of the sacraments, and other solemn rites of the church; and may, in the absence of a presbyter, by virtue of the ordination imparted to them, perform all these functions themselves. But they may also, according to the nature of the case, and the personal qualifications and gifts of such servants of the church, be entrusted

ed with the management of other temporal, financial and civil concerns of the congregation.

§ 5.

All ordinations of bishops, seniores civiles, presbyters and deacons, are performed by the bishops in public meetings of the congregation, with a dignity and solemnity of manner suited to the occasion. After an address to the congregation, upon the object of the present meeting, and a fervent invocation of the blessing of the Lord as the Head of his church, the candidate by imposition of hands, in the name of God the Father, the Son and the Holy Ghost, is consecrated to that grade of church-orders, to which he is appointed.

§ 6.

Besides the above three grades in the ministry, there exists in the Protestant Unity of the Brethren the order of the Acoluths. This also is derived from the ancient church of the brethren, in which acoluths were placed under the care of pastors, in order to be instructed and prepared for the ministry. In the renewed church of the brethren, however, the idea of a distinct grade of church-orders is not associated with the office of the acoluths; but it is retained as a beneficial usage for persons who give evident proofs of fitness and willingness to serve the Lord in the Brethren's Congregations, thus solemnly to pledge themselves to the faithful discharge of their duties by extending the right hand to the elders. Most commonly such individuals are accepted as acoluths, when they are, for the first time, appointed assistants in one or another service in any of the congregations.

## SECTION IV.

*Doctrine—Manner of preaching the gospel—Mode of worship.*

## § 1.

The Holy Scriptures of the Old and New Testament are regarded by the Protestant Unity of the Brethren as the only rule and principle of doctrine and practice. They receive these inspired writings with childlike simplicity, humility and self-denial, as the word of God, and are persuaded that all truths, necessary for any human being to know and to believe unto salvation, are sufficiently and fully contained therein. They believe that it does not become us to attempt to define and explain, what the Scriptures have left undetermined. The mysteries of our faith are to them matters of enjoyment for the heart, and not of curious investigation.

The confession of Augsburg (especially the first 21 doctrinal articles, as presented to the emperor Charles V., in the German language, in 1530) is considered by them as a sound confession of faith, concordant with the Holy Scriptures; and they have, in their synods, unanimously agreed, that no doctrine repugnant to that confession shall be taught in the congregations of the Brethren. No other books are admitted by the Brethren as symbolical. Their system of doctrine is founded solely upon the Bible. According to that, as a model, their mode of expression is formed; as their doctrine is intended in all its parts to be purely and properly scriptural.\*

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\* *Note.* On this account the writings of the late Count Zinzendorf also, which contain many a valuable testimony of the truth as it is in Christ Jesus, are



A fuller statement of this subject may be found in A. G. Spangenberg's *Idea Fidei Fratrum*, or "An Exposition of Christian Doctrine, as taught in the Protestant church of the United Brethren." (London, 1784.) Translated by Benjamin Latrobe.

## § 2.

In their public discourses the Brethren particularly insist upon faith in Jesus and his atonement, since all men, who believe in Jesus as the Saviour of the world, obtain remission of sins and eternal salvation; and because this faith alone enables men to lead a godly life. The expression of St. Paul, (1 Cor. ii. 2,) "I determined not to know any thing among you, save Jesus Christ, and him crucified," the Brethren would fain apply to themselves. According to his example, they endeavour to proclaim the divine doctrine, not with enticing words of human wisdom, but in demonstration of the Spirit and of power. They are solicitous to declare the truths of the gospel in plain, intelligible scriptural language, addressed to the heart.

The precepts of christian morality they ever combine with the motives, which the gospel-doctrine presents for the fulfilment of all our duties, and for producing a holy disposition, well pleasing to God. They know of no purer and more powerful motive for the practice of virtue and piety, than heart-felt gratitude for the salvation so dearly purchased through Jesus and his atonement. They therefore regard all virtues as fruits of faith in Christ and his atonement; and whenever inculcating these precepts

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counted by them worthy of regard and esteem, although *they may not assent to, or adopt all the peculiar sentiments and expressions contained therein.*

of morality, they constantly deduce the obligation from this source.

In regard to the order of faith, they begin with the article of the natural depravity of the human heart, and the consequent inability of man, to do any thing that is good. Thereupon they ground the necessity of his conversion through the gracious influence of the Holy Spirit, as well as the need of a Saviour, and of the forgiveness of sins, which is imparted to the penitent sinner out of free grace, through faith in the all-sufficient atonement of Jesus. Herewith they immediately connect the doctrine of the constant union of the pardoned sinner with Christ, and through him with the Holy Trinity, from which the sanctification of soul and body, and a genuine evangelical holiness and righteousness is deduced; not in a legal way, as a mere duty or obligation, founded upon the divine commandments, but in an evangelical way, as a privilege purchased for all believers by Christ, and naturally flowing from true conversion, being preserved amidst deep self-abasement and humility, renewed through daily communion with God in childlike prayer, and maintained and finally completed by diligently looking unto Jesus and his perfect pattern, in all the merits of his life.

### § 3.

An acquaintance with the Sacred Scriptures is kept up in the congregations of the Brethren, by frequent reading of the inspired volume. The four gospels (according to the harmony of the four evangelists, compiled by Br. Lieberkuehn) are frequently read in meetings, particularly appointed for the purpose, and are followed by the Acts and the Epistles of the Apostles.

In these meetings "Risler's Historical Extracts from the books of the Old Testament" are also introduced.

Ever since the year 1731, there have been annually published, under the title of "Daily Words and Doctrinal Texts of the Congregations of the Brethren," select texts of the Old and New Testament, containing promises, examples, admonitions, warnings and consolations, each of which is illustrated or applied by a verse subjoined. The daily words are drawn for all the days in the year, in a session of the Elders' Conference of the Unity, from a collection of several thousand scripture-passages.

This manual is always printed in time, so as to be used from the commencement of every year in all the congregations and missionary settlements of the Brethren. The design of this little publication is, to place all the words of holy writ therein contained, in the hands of all the members of the Brethren's Church, for their meditation and practical improvement.

These daily words and doctrinal texts also furnish subjects for the discourses addressed to the congregations of the United Brethren.

For a more explicit account of the origin and use of these daily words, see the preface to "The Daily Words for the year 1831."

#### § 4.

The instruction of youth in the Christian religion is diligently attended to in the congregations of the Brethren, and continued from the years of childhood up to the period of maturity. As a text book for this instruction they use little works composed

trine," wherein the doctrines of christianity are condensed into short sentences or questions and answers, with the proof-texts from the Sacred Scriptures annexed.

Avoiding the terminology of schools and systems of divinity, they endeavour, by means of a suitable catechetical method, to render the truths of the Christian religion as intelligible as possible to the youthful mind. That the doctrines of the gospel be not merely comprehended with the understanding, but also received into the heart and reduced to experience and practice, is the special object of these instructions.

Theological science, in all its essential departments, is diligently propounded in the lectures delivered to the young students, who are preparing for the ministry. In these lectures it is deemed of most importance to bring into view whatever leads to a clear and vivid knowledge of christianity in its original form or character, and of its eventful and diversified history.

### § 5.

All meetings for divine worship, whether such as the Brethren's Church has in common with other Christian denominations, or such as are peculiar to the former, have been so regulated as to answer the end proposed, viz. to promote devotion and edification as effectually as possible; and with a view to obviate and exclude, even by the external arrangements, every thing that might occasion interruptions. The Brethren have also reserved to themselves the liberty of altering or improving the usages introduced into the services of the church, according to times and circumstances.

Every meeting receives its particular direction and *peculiar character*, both from the subject in view,

and from the circumstances and condition of those that attend.

### § 6.

In the public sermons, delivered on Sundays and festival occasions, to members and strangers, the address embraces the general truths of christianity, which are necessary for every one to know, and form the basis of all Christian knowledge, or has reference to the relations, every where subsisting in human society and in the Christian church. On the other hand, in those discourses which are addressed to the congregation and the different choirs in special meetings for the purpose, their particular and peculiar relations are referred to, and the doctrines and exhortations, deduced from the daily word, or doctrinal text of the day, are applied accordingly.

### § 7.

The liturgies, and separate meetings held exclusively for singing hymns, constitute another important part of the religious services of the Brethren's Church. For the former, a printed collection of liturgical hymns is used, consisting of litanies and solemn anthems of praise, besides certain forms belonging to the church-service. These liturgies are sung alternately by the minister, the choir of singers, and the congregation. The meetings held exclusively for singing are conducted in the following manner: the minister, instead of confining himself to one hymn, selects a number of verses from different hymns in such a manner that the whole series contains a connected view of some devotional subject. The whole congregation joining in singing feel as great an interest in the subject, and contemplate *it with that direct self-application, as though listen-*

ing to a discourse. They are thus "speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord." (Ephes. v. 18, 19.) The variety of tunes introduced has the additional advantage of preventing languor in singing; and when a judicious selection of verses is accompanied on a good organ by a skilful and devout performer, the effect is at once pleasing and edifying.\*

Of the number of liturgical meetings are the love feasts, (so called) which have been introduced in remembrance of the Agapæ of the primitive Christians, and in which usually plain cakes and tea or coffee are handed around. The time is occupied in singing of psalms or cantatas, composed for the occasion, whose contents refer to the festival, which occasions such a solemnity. The choral-singing of the congregation alternates with the performing of scripture-texts, set to music and embodied with the psalm. In the performing one of such compositions by a musical choir, which also takes place in other solemn services, the Brethren endeavour studiously to avoid every thing that does not harmonize with the devotional feelings of a congregation assembled in the presence of the Lord.

### § 8.

There is a meeting for public prayer every Sunday morning, before public preaching. The litany contained in the liturgy-book mentioned above, is used on this occasion. Besides this, monthly prayer-meetings are held in the different congregations in

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\* The German Hymn Book, at present in use, was published at Gnadau. Of the English Hymn Book a new edition has been published at Philadelphia, in the year 1832.

which those matters, which at the time constitute prominent subjects of prayer and supplication, both specially regarding our church, and, in general, the promotion of the kingdom of God, are occasionally suggested. An acquaintance with the most remarkable occurrences in the Unity of the Brethren is kept up among its members, through the "weekly accounts," issued every four weeks by the Elders' Conference of the Unity, and forwarded to the different congregations, through similar "monthly accounts," published every two months, by the Pennsylvania Provincial Conference, and communicated to the North American Congregations and the Elders' Conference of the Unity; and by means of "Accounts from the Brethren's Congregations," containing diaries of the missions and individual congregations, memoirs of departed brethren and sisters, and discourses or homilies; the greater proportion of which has, since 1818, appeared in print.

### § 9.

The baptism of infants, in those congregations, where it is practicable, is usually administered in a meeting of the congregation or of the children, after a short discourse, and agreeably to the agenda or ritual contained in the liturgy-book.

The confirmation of youth of both sexes takes place in a public meeting of the congregation, commonly once every year, on Palm-Sunday. The candidates, after attending a previous course of private instruction in the doctrines of christianity, by the pastor, and after a public examination, pronounce a solemn confession of their faith in presence of the assembled congregation.

The Lord's Supper is celebrated, from time to time, either on Saturday evening or on Sunday.



During the preceding week a special discourse is delivered to the communicants, wherein the duty of self-examination is seriously recommended, as the true and proper preparation for the sacrament.

An opportunity is also occasionally afforded to the brethren and sisters, to converse with the elders of their respective choirs, on the present state of their minds and the right disposition for a worthy participation of the holy communion. The administration of that solemn ordinance is conducted in the following manner. The minister and officiating deacons, on these occasions, appear in a white surplice. After some verses have been sung, a prayer for absolution is offered up, kneeling; whereupon the bread is consecrated, which is then distributed by the deacons among the communicants, standing up in rows to receive it; the recipients holding it in their hands, until the distribution is completed.

In the mean time, the singing of suitable verses continues. After all have received the bread, the congregation rises and the minister repeats these words: "Take, eat, this is the Lord's body, given for you." The communicants then partake of the consecrated bread together, at the same time, kneeling. Some more verses having been sung, the cup is consecrated, which is then handed to the communicants by the deacons, and is partaken of by all, rising in succession. Finally, the solemn act is closed with verses, expressive of the renewed connexion of the heart with Christ, and one with another; while every one salutes his neighbour with the kiss of peace. Rom. xvi. 16. 1 Cor. xvi. 20.

#### § 10.

The dying receive from the elders a benediction, in reference to their departure, during prayer or the



singing of a verse, with imposition of hands. This is generally done at the request of the sick persons, at the time when they are still possessed of consciousness.

Funerals commonly take place in the afternoon or evening. Wherever it is practicable, the congregation assembles in the church, where a short discourse is delivered, and the memoirs of the deceased are read. In the settlements, and several of the country congregations, it is customary for the funeral procession to be preceded by a band of musicians, performing choral tunes on the trombones. The corpse being placed in a plain coffin, and covered with a white pall, adorned with ribbands, is carried by Brethren, in their common apparel. The corpse is followed by the nearest relatives, without mourning-dresses; and next by the congregation, divided according to the distinction of sex. On the burial-ground the company surround the grave, and several verses are sung, with the accompaniment of trombones; and in the mean time the coffin is lowered into the grave. The minister and congregation then pray the burial litany, which concludes with the benediction. Another custom, peculiar to the congregations of the Brethren, is their repairing on Easter-Sunday morning, at sun-rise, in solemn procession, with the accompaniment of the musical band, to their burying-grounds; (i. e. wherever it may be done with propriety and without disturbance) in order to pray the Easter-morning litany,\* when those, who died in the Lord, as members of that congregation, are remembered, together with the whole church triumphant.

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\* In some congregations, owing to local circumstances, this takes place in the church.

## § 11

Those festivals which are introduced into the Christian church generally, as well as the thanksgiving, fast, and prayer-days appointed by government, are celebrated in the Brethren's Church with all due solemnity. This is heightened by peculiar liturgical services, as the celebration of Christmas-eve, of the close of the year, and of the Passion-week.

Besides these the Protestant Church of the Brethren has her own particular festival and memorial days, which refer to those distinguished events in her history to which she ascribes her origin, revival and preservation.

The martyrdom of John Huss, July 6th, 1415; the commencement of the ancient Church of the Brethren, on the 1st of March, 1457; the beginning of the building of Herrnhut, June 17th, 1722; the laying of the corner-stone of the first meeting-house and academy there, May 12th, 1724; the agreement to the first statutes or rules of the congregation, May 12th, 1727; the great sealing communion of the congregation at Herrnhut, in the church at Berthelsdorf, August 13th, 1727; the departure of the first missionaries from Herrnhut for St. Thomas, August 21st, 1732, and for Greenland, January 19th, 1733; the blessed experience in the Unity of the Brethren, that Jesus is the chief Shepherd and Head of his Church, on the 16th of September and 13th of November, 1741, are the events which are commemorated, annually, on the above-mentioned days in the Church of the Brethren. (The circumstantial narrative of these events is to be found in the following publication: "Memorial-days of the ancient and renewed Church of the Brethren.")

Most of them are called to remembrance in an

evening meeting of the congregation; and in same manner it is also customary to commemorate the beginning of the Reformation by Luther, on 31st of October, and the presentation of the cession of Augsburg, on the 25th of June. Several anniversaries, however, as for instance, the 13th August and 13th of November are celebrated as festival days, on which the Congregations of the Brethren, in remembrance of the blessings which rested upon their ancestors, endeavour to revive a like disposition among themselves, and to renew the covenant which unites them, as a people of the Lord, with him and with one another.

Every congregation, moreover, celebrates the day of its first establishment; and in like manner, each choir-division in the Brethren's Congregations has its own peculiar festival and covenant-day, on which also, in the unmarried choirs, the reception of youth into older choirs takes place in solemn and appropriate meetings.

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## SECTION V.

*Constitution of the individual Congregations—  
Choirs—Marriages—Education of children—  
Church Discipline—Relations towards Govern-  
ment.*

### § 1.

Such is the intimate union subsisting between all the different Congregations of the Brethren, and their agreement to the same principles, customs and regulations (which has been renewed by all their synods,) that the usages to be met with in every individual congregation are essentially the same. The

members of each of them are divided, according to their station, sex or age, into distinct classes, called choirs, which are those of the married people, the widowers, the widows, the single brethren, the single sisters, the youths, the maidens, and the children.

The design of this regulation is, to bring home to every station in life, the duties and obligations incumbent upon the same, according to the Holy Scriptures, and thus to facilitate their fulfilment. It also enables the elders to exercise a diligent and special care of the souls committed to their charge, and to consult the welfare of every member of the congregation, according to the peculiar circumstances of each. In the Brethren's settlements, and several other congregations, each of these choirs is committed to one or more elders of their own sex, who, under the direction of the board of elders of the congregation, care for the temporal and spiritual welfare of their choir, and watch over the strict observance of the established discipline.

## § 2.

In many congregations the single brethren and single sisters (in the larger congregations also, the widowers and widows, who have no domestic establishment of their own,) live together in separate choir-houses, under the inspection of the elders of the above-mentioned choirs, who superintend the household concerns.

Every company, residing in one and the same apartment, has its own overseer; and each particular trade its supervisor or master.

For the support of these choir-houses and their inmates, several kinds of trades and professions are carried on in those of the single brethren, and va-

rious kinds of female work in those of the single sisters. Every such house contains a hall for religious worship, where the choir meets for morning and evening prayers, and for other devotional exercises. There are also spacious dining apartments and dormitories; but in regard to the mode of living, the condition and age of the individuals are taken into consideration; and for the infirm and sick every convenience is provided. However, the above is not to be understood as though all persons belonging to a choir were compelled to reside in their respective choir-houses, but some live with their parents and relatives, others in private families, in whose service they are engaged; while they enjoy, in an equal degree with the rest, the spiritual care of the elders of their respective choirs.

In the American Congregations there are no houses set apart in this manner for the single Brethren, but only for the single sisters and widows.

### § 3.

Regarding marriage, it has been agreed upon among the United Brethren, that none shall take place without the consent of the board of elders of the congregation. Upon due application this consent is signified to the parties, whereupon they are solemnly betrothed, in presence of the elders and nearest connexions, and the marriage then takes place, according to the forms prescribed by law, in each country.

### § 4.

The education of youth is regarded by the Brethren as worthy of the greatest attention, being per-

is therefore their principal aim, that their youth, from the tenderest age, be not only screened, as far as possible, from all pernicious examples, hurtful impressions and seductions to evil; but that the love of God in Christ Jesus may be implanted in the tender hearts of the children; that virtue be represented to them in the most amiable light; and that they, as the property of the Lord, who created and redeemed them, may live wholly to his joy and honour, and become useful members of human society. This is the object of all institutions and regulations in the Brethren's Congregation, to aid parents in educating their children. At several synods agreements were entered upon in regard to those principles which form the general outline of the design and method of education, and serve as a standard for parents and instructors in this important charge.\*

### § 5.

In every settlement of the Brethren schools are established, wherein the children, divided according to the sexes, receive instruction up to the age of 13 or 14 years. This instruction embraces reading, writing, arithmetic, grammar, geography, history, the rudiments of the Latin language; and for the girls, instead of the latter, the various branches of female work. These schools are under the supervision of the pastor of the congregation, who at the same time imparts religious instruction to all the young people up to the period of maturity, arranged in different classes, according to the distinctions of sex, age and capacity.

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\* See "Reflections upon a judicious and Christian method of educating children." Barby, 1776. (in German.)

## § 6.

Besides these day-schools there are also particular institutions for educating youth of both sexes, established in many settlements of the Brethren, wherein the children, divided into different room companies, are educated and instructed by brethren and sisters appointed for that purpose, under the direction of a superintendent. The children of all missionaries among the heathen, and of other ministers of the church, who are prevented by their official avocations from personally attending to the education of their children, are educated in these institutions.

Besides these institutions, there are, in several congregations, boarding schools for the sons and daughters of parents, who are not members of the church, but have a decided preference for the mode of educating and instructing youth adopted by the Brethren; and accordingly entrust them with the training up of their children. Such institutions are established at present:—

(a.) For boys: at Niesky, Klein Welke, Great Hennersdorf, (near Herrnhut,) Gnadenfrey, Gnadenfeld, Ebersdorf, Koenigsfeld, New-Wied, Zeyst, Christiansfeld, on the European continent; at Fulneck, Mirfield, Fairfield and Ockbrook in England; at Gracehill in Ireland; at Nazareth in Pennsylvania.

(b.) For girls: at Klein-Welke, Gnadenberg, Gnadenfrey, Gnadenfeld, Gnadau, Ebersdorf, Koenigsfeld, New-Wied, Zeyst, Christiansfeld, at Montmirail in the principality of Neufchatel, at New Welke in Livonia, all on the continent; at Fulneck, Wicks, Cramack, Fairfield, Duxbury, Ockbrook

Ireland; at Ayr in Scotland; at Bethlehem, Litiz and Salem, in the United States of North America.

Plans of these institutions have been published in print by their respective directors, which give the necessary information concerning their rules and regulations, and the terms for the reception of pupils.

### § 7.

Youth intended for the learned professions, after having acquired the requisite elementary knowledge in the above-mentioned schools and institutions, are, at the age of 13 or 14 years, transferred into the academy of the Brethren's Unity at Niesky in Upper-Lusatia. Here they remain till the age of 19 years, being thoroughly instructed in the ancient and modern languages; in mathematical and historical sciences, and prepared for college. From this academy, such as devote themselves to the study of divinity are transferred to the theological seminary of the Unity, at present located at Gnadenfeld in Upper-Silesia. Here they are carefully instructed in all the leading branches of theology, and receive additional instruction in various mathematical sciences, as well as in natural and moral philosophy.

Those who choose the study of jurisprudence or medicine, frequent other colleges, in order to fit themselves for their respective professions. There are also literary institutions connected with the boarding-schools at Fulneck in England, and Nazareth in North America, wherein a number of young men are trained for the ministry of the Brethren's Church in those countries, and receive instruction in the higher branches of human knowledge.

In all these institutions of the Brethren, they make it their aim to connect with the literary culture of



youth a sedulous regard to the moral and religious part of education.

These being the nurseries in which the future ministers of the Brethren's Unity are trained up, provision is made for their becoming duly acquainted with the constitution and history of their church.

These institutions of the Brethren's Unity possess neither a permanent fund, nor charitable endowments, from which the requisite expenditures could be defrayed, but are supported by the stipends of their pupils, which are either paid by the parents themselves, or in case of their inability, are made up by voluntary contributions, collected for this purpose, in the congregations of the Brethren.

### § 8.

Each settlement is under the direction of a board of elders, who either preside over the congregation at large, or its particular choirs. This is called the elders' conference of the congregation, and is composed of the minister of the place, the elders of the different choirs, and the warden, or superintendent of the temporal concerns of the congregation.

The elders' conference is also called the board of directors of the congregation, inasmuch as the other conferences are subordinate thereunto; and as to their official transactions, are under its supervision. Moreover, it is not unfrequently the case, especially in less numerous congregations, that several of the above offices devolve upon *one* individual.

In city and country congregations there is generally but one married minister, who, besides the preaching of the word and dispensing of the sacraments, is charged with the general superintendence of the

an introduction into the elders' conference of a settlement are, agreeably to the statutes of the congregation and the resolutions of the synods, filled by the Elders' Conference of the Unity; and in America, by the provincial conferences.

### § 9.

With the elders' conference, in every settlement of the Brethren, is associated the board of overseers or committee, whose province it is to watch over every thing that concerns morality, propriety and rectitude in the conduct of the members, over the maintenance of outward prosperity and proper municipal regulations, over the faithful fulfilment of the laws of the country, and the particular rules of the congregation, and faithfully to assist and co-operate with the elders' conference in all such matters. It is associated with the warden of the congregation as his constant council, and the latter is bound in every part of his office, particularly for the faithful management of the receipts and expenditures of the congregation, to act jointly with the committee, and annually to present to that board a report of his administration of the public property.

This committee consists of the warden of the congregation, the warden of the single brethren, the curators of the single sisters and widows, and a select number of brethren, chosen by the votes of the congregation-council.

The congregation-council, which represents the whole congregation, and acts in behalf of the same, is composed of the brethren of the two above-mentioned conferences, and a number of other brethren elected by the votes of the adult members of the congregation. In this council all those matters are

transacted, which require the assent of the whole congregation.

Such are e. g. the introduction of new regulations, the erection of new buildings, the establishing of new branches of business on account of the community, &c. A statement of the receipts and expenditures of the congregation is annually laid before this body.

In a similar way, in city and country congregations, committees, composed of several brethren, chosen by the congregation, are associated with the minister, and it is their duty to watch over the welfare of the congregations, especially in their outward concerns.

#### § 10.

The various expenses requisite for the maintenance of the ministering servants of the congregation, the preservation of the church or meeting-house, and other public buildings, for outlays connected with the support of public worship, for town-guard and night-watch, lighting and keeping in order the streets, for wells and aqueducts, the apparatus for extinguishing fire, and other matters necessarily belonging to the general economy of a village, are defrayed in the settlements, partly by means of contributions levied upon the inhabitants by a committee of assessment, elected for that purpose, and partly out of the income accruing from those possessions and business-concerns, managed or carried on for the benefit of the community. As to their private affairs, however, every family, and each individual inhabitant, are expected to provide for their own subsistence; and in regard to their occupation or profession, to act according to the rules prescribed in the statutes of the congregation; the punctual

observance of which the committee of overseers is bound to enforce.

Those members of the congregation, who, by reason of old age and infirmity, have become necessitous, are kindly and carefully provided for, by receiving assistance from the poor fund.

In city and country congregations, for the most part, the minister is maintained, and the necessary expenditures for the maintenance of public worship are defrayed by voluntary contributions of the members, and by collections for the purpose.

#### § 11.

Every individual congregation, as an integral part of the Brethren's Unity, and closely connected with the whole, has one and the same object or aim in view. Its very essence and form tends to an intimate union with Christ as the head of his church, to a faithful profession of his doctrine, and obedience to his precepts, and to brotherly fellowship and mutual affection of the members towards one another. In order to facilitate the attainment of this end, and to obviate whatever might prove an impediment, all the congregations of the Brethren have from their very origin established certain statutes or rules, by means of a brotherly agreement.

In these statutes the proper calling of the Brethren's Unity, and the relations she sustains towards the rest of the protestant churches, are plainly laid down and determined, as well as the duties which the members are bound to observe towards the government and magistrates, towards their superiors, the ministering servants of the congregation, and towards each other. At the same time, they contain such rules for the settlements of the Brethren, as

have reference to the civil relations, police and moral discipline of a congregation.\*

These statutes are submitted to every one that is desirous to become a member of the church, for his due consideration. The applicant, who voluntarily and from a conviction of their propriety, assents to these principles, binds himself, either by reaching his hand to the brethren of the committee, or by subscribing these statutes with his name; but he retains full liberty, if he should alter his mind again, to leave the Brethren's Church. The Board of Directors of the congregation is, by virtue of these statutes, explicitly authorized and empowered, to enforce their punctual fulfilment inviolably and without respect of persons.

### § 12.

Whoever does not walk conformably to these statutes, thus losing sight of the aim of his living in a congregation of the Brethren, incurs that church-discipline which has been introduced agreeably to the example of the apostolic age and the ancient church of the Brethren. But this discipline ought ever to be administered in a spirit of love, as its object in every case is solely, to reclaim the offender, even when constrained rigidly to enforce purity of morals in the church.

A course of conduct that gives offence, seduction to works of the flesh or to libertinism of opinions and the like, are transgressions which incur this church-discipline. Agreeably to the direction of our Saviour, in Matt. xviii. 15, &c. "If thy brother shall trespass against thee," &c. this discipline has vari-

is degrees, and consists of admonitions, warnings and reproofs, given to those who transgress, first by one of their brethren, next by an elder, and lastly by the board of overseers or committee of the congregation; further, of being excluded from the holy communion for a shorter or longer period, in which case readmission depends upon the repentance and reformation, observable in the person under discipline.

In case this brotherly treatment should produce no beneficial effects, and the offender should continue to act in wanton and obstinate defiance of the rules and statutes of the Brethren's Congregations, he either withdraws himself from the Unity of the Brethren, or his exclusion is announced to him by the board of overseers or committee of the congregation, in the name of the church; and as far as the settlements are concerned, his residing any longer in the place becomes inadmissible.

In this case, also, the condition upon which his readmission depends, is an entire change, evidenced by reformation of conduct.

Transgressions against the laws of the country also incur this ecclesiastical censure; but their legal punishment is left to the civil courts and municipal authorities.

### § 13.

For establishing and maintaining these statutes, and this discipline in all countries, where the Brethren have formed settlements, and where there is an established or national church, it was requisite to obtain grants of privileges and immunities from the sovereigns, conceding and securing to them their peculiar constitution and the external regulations connected with the same. The Brethren, therefore, applied in the proper manner to the supreme auth

ties of the country, in whose territory they intended to form a settlement; and after a previous careful investigation of their internal and external constitution and discipline, the necessary grants were ordinarily conceded to them.

#### § 14.

Such grants of the higher powers, wherever they have been obtained, establish those ecclesiastical rites, by which the Congregations of the Brethren are governed.

The following are the privileges which the Brethren hold requisite for maintaining their constitution.

1. The privilege of regulating their own church-discipline, liturgy and rites. 2. The privilege of appointing and ordaining their own ministers; and of erecting their own places of worship. 3. Their not being subject to the inspection and jurisdiction of the ecclesiastical courts of the establishment—instead of which the Brethren request the privilege of subjecting their whole constitution to the immediate authority of the sovereigns of their respective countries, or to a board of commission appointed especially for that purpose.

In all other cases, where the ecclesiastical laws of the country contain ordinances involving the civil polity, as in publishing the bans of marriage, the prohibition of marrying within certain degrees of consanguinity, the legal forms of marriage and the like, the United Brethren carefully regulate their practice every where and in every respect conformably to the laws of the land in which they live.

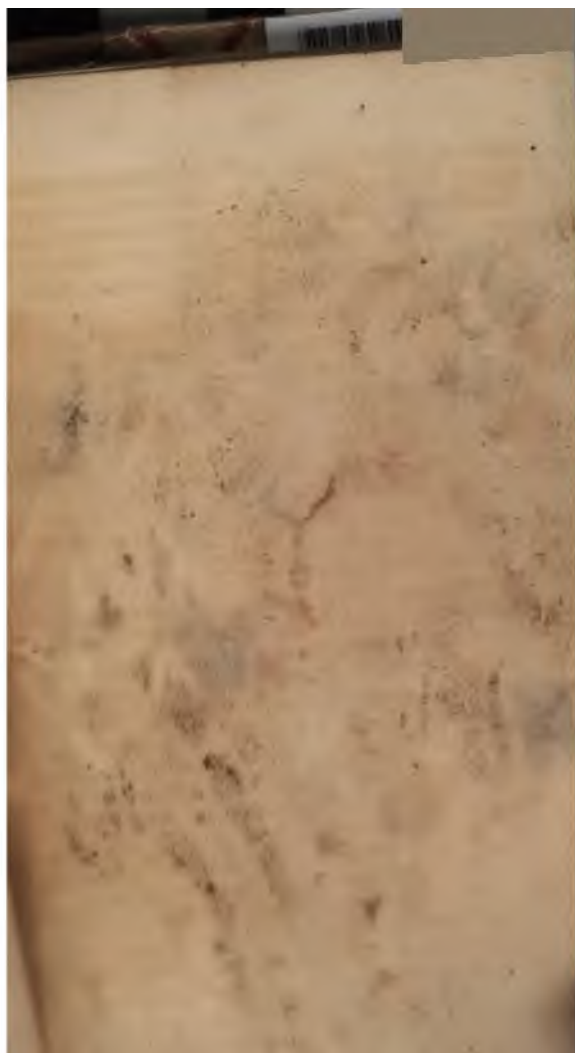
In short, they, in common with their fellow inhabitants, submit, in all civil relations, to the general

vilages of citizens. They acknowledge themselves bound (according to the precepts of holy writ,) to be subject, every where, to all the powers that be, for the Lord's sake; to love and honour the government of their country (whatever may be its name or form) as the vicegerent of God, and to promote the good of the land, in which the Lord hath planted them, to the best of their ability.

**THE END.**







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